

A Magazine for Church School Workers

The Church School Teacher

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THE
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OCTOBER 1944

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"Closing the Back Door"

By MARTIN E. CARLSON

CHURCHES of the Augustana Synod are keenly aware of a dangerous trend which, if permitted to continue, seriously threatens any expansion program which we may have in mind. Year after year, as statistical reports are drawn up, we have our attention called to the decreasing enrollment in many of our Sunday schools. For instance, during the ten year period from 1932 to 1942 there was a decrease in enrollment in the Sunday schools throughout our Synod of 10,499. If we look upon the Sunday school (as we rightfully do) as one of the sources for building up the communicant membership of our churches, we then face the fact that each year we lose several good-sized future congregations.

In the Centennial observance of our church we are thinking in terms of a positive program of evangelism—reaching the unreached. This includes children as well as adults. With millions of American youth not vitally associated with any church, there is a large field for activity here. It is one thing to bring these children and youth into our church schools. It is another thing to keep them there. It is of questionable value to be gaining large numbers of new recruits for our educational program if thousands are quietly slipping away every year because someone left the back door open. Sidney Powell, in his stimulating book *Where Are the People?* has a chapter dealing with this problem

in the church constituency. We think of it here particularly as it relates itself to the Sunday school.

No doubt the first step in closing the back door of any church school will be to study carefully the losses over the past quarter or the past year and try to ascertain the reasons for them. Admittedly there are certain factors operating which made some losses inevitable. Families move, and here the best we can do is to encourage the children to enter a Lutheran Sunday school near their new home and to contact that church, either directly or through the Church Membership Transfer Department of our Board of Home Missions, informing them of their new neighbors. In other instances, and this is particularly true in city congregations, children attend a particular Sunday school for a time because of the convenience of its location. The family has its membership elsewhere, perhaps in another denomination. When the parents decide it is time for their children to attend their own church, there is not much that can be done about it.

But of those who slip out of the back door there are many children who neither move from the community nor go to another church. They remain right in our

midst—separated from all churches. Once we had them, but now they are gone. These are the children from families where there is an absence of home co-operation, if not some opposition. These include also that group of pupils who begin to slip away when they are about eleven or twelve years of age. Confirmation looms ahead. Perhaps they do not want the additional work of the catechetical class. It may be that the parents do not want them confirmed so that they may become communicant members of the church.

It does not take a great deal of probing to discover that in most of these instances the real trouble is a lack of interest on the part of the pupil. But something usually lies back of this. Why isn't he interested? It may be that our teaching is not as vital as it might be. Perhaps the pupil found himself with an uncongenial group in his class. Children, unwittingly, can be very cruel to one another. They laugh at the boy who stumbles over some of the longer words as he reads. They say to the boy who lives in another district and goes to another school, "You don't belong here." They tease the girl who is a bit different from the

Ready for Rally Day

OCTOBER 1 will be Rally Day in many of our Sunday schools. Others prefer to use the preceding Sunday as Rally Day and the first Sunday in October as Promotion Day. Whichever arrangement is followed, the important thing is to get started right for the new school year. This right start includes many things, including the following:

1. A re-enlistment of pupils and workers who have been absent during the summer; some for good reasons, others not. Whatever the reason, our aim is to get them back and help them to find their place in the school so that they feel at home, like it, participate eagerly in its life, and make up their minds to be regular in attendance. A phone call, a note or card by mail, or a friendly visit will bring many of them back. Others will require more persistent effort.

2. The bringing in of new recruits. Everyone who is interested in the future of church and nation feels deep concern over the fact that about one-half of the people of our country have not had regular religious instruction. We be-

lieve that if boys and girls, youth and adults will attend Sunday school and church services regularly they will come to see the meaning of Christianity and may be led to give their hearts and lives to the Lord. Rally Day offers a special opportunity to invite to your church and school those persons in your community who are not connected with any church. Some of these have recently moved into your community. Others may have been there for a long time, but for some reason or other have not attended church and Sunday school. Just now our concern is not so much about why they have not attended as it is about bringing them in and helping them to find a happy place in the life of our school.

3. The strengthening of the morale of the entire school through improvement of various kinds: better singing, more friendliness, better teaching, more adequate equipment, and the elimination of disturbances. To undergird all of these improvements and to give them their fullest meaning a deepening of the spiritual life of the entire school is essential. This year's Rally Day may work the beginning of a new earnestness, a new vitality, a new vision for the

school that will enrich the lives of both pupils and teachers. Surely our plans for Rally Day will include purposes that have to do with spiritual vitality, as well as with the outward mechanics of building up enrollment and attendance.

4. The enlistment of the interest of the entire congregation in its church school. The texts for St. Michael's Day provide a unique opportunity for emphasizing the place of the child in the kingdom and the basic value of Christian teaching. A learning life is a growing life. A learning church is a growing church. And something of inestimable value is lost when adults assume that all the learning is to be left to those not yet confirmed.

To lay plans for Rally Day and what is to follow calls for a conference of the pastor and superintendent. In a larger school the heads of departments should also

be included. This conference may then be followed by a meeting of the entire staff of the school. The purpose is not to listen to a "program," but to discuss and plan. Of course major responsibility rests upon the pastor and the officers, but there is great gain if each teacher is led to feel his share of responsibility and given ample opportunity to raise questions and to offer suggestions. Democratic processes help persons to feel that they are a part of the ongoing program.

In addition to such a meeting, it is suggested that sometime early in the fall there be either a district convention for Parish Education or a planning conference in each congregation, to which members of the board, parents, and others should be invited as well as the entire Sunday school staff. Mimeographed suggestions for such a planning conference have been mailed from the Board of Parish Education to all pastors and superintendents.

Present Generation Inadequately Taught

By CAPTAIN J. V. CLAYPOOL

Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the fourteenth annual continent-wide observance of Religious Education week, September 24 to October 1, in the United States and Canada. Captain Claypool is Chaplain, U. S. Naval Training Station, Naval Operating Base, Norfolk, Virginia.

EVERY living, breathing person is entitled to the solid foundation of character which comes from knowing the universal doctrines of the Christian gospel. The war has revealed in alarming fashion the inadequate deposit of Christian teaching which we have given the present generation. Even more, the war has portrayed our acquiescence to the total disregard of religious teaching in many areas of our country.

The most glaring fact concerning the religious education of the present decade is that we do not have enough of it and that it does not go deep enough. I have been asked by men on shipboard, facing combat, if there is not a verse in the Bible which they can turn to, place their hand on, and pray, and have bleeding stop. I have had brought to me a printed prayer which carried the statement, "Anyone who says this prayer will never meet a violent death, a death by accident, a death by drowning, nor a death by the activity of the enemy."

On Sunday aboard ship, I preached a sermon which dealt wholly with the relation of God to this war and to the men who are fighting it; not man's activity but our heavenly Father's activity in combat. It was a doctrinal sermon, rather heavy theology, though interpreted in understandable speech. A number of men said it

was just what they needed to know and wanted to hear. A few British chaplains and some other of our Americans have told me of similar experiences.

In wartime when people value life and virtue the more and money and comfort the less, they

should be privileged to have all the benefit which the teaching of religion can bring. I hope that the observance of Religious Education Week this year will be more widespread, more meaningful and have a greater carryover than in any previous year.

"Could Not Kill the Seed..."

A certain French soldier, before the capitulation of his country, wanted to spend two weeks' leave at home. Others tried to discourage him, for they knew that the Germans had held his town for a time. Reports said it had been burned and very few of its inhabitants had escaped death. But the soldier was determined, and went home. Where once his home had been he found only a pile of broken stone and splintered wood. The garden was destroyed; the fruit trees were cut down.

But the soldier found his wife. Courageously they began to rebuild. They erected a simple shelter and began to clear up the garden. One day as they worked, the soldier felt his wife tug at his sleeve. "Look," she whispered. "Look at the garden."

The soldier looked, and he saw green shoots coming up through the soil. Tears came into his wife's eyes as she said, "The seeds were in the ground, and the enemy could not kill them."

New and Exciting

By RUTH BONANDER

SOMETHING new is always exciting. What wouldn't we do for change and variety! We have reason to be all agog with new interest right now, for haven't we brand new lesson materials for the Junior department in the Sunday school?

There are several reasons for being excited about this new material. In the first place it represents the united efforts of three Lutheran bodies, namely, the Augustana Synod, the United Lutheran Church, and the American Lutheran Church. With so many Lutherans putting their efforts together and pooling their best resources of knowledge, experience, and money we are certain that we now have the best teaching material that we have ever had.

Secondly, the attractive appearance of these new quarterlies should please us. The colors and interesting illustrations and pictures will catch the attention of both pupils and teachers.

Then, too, there are some changes in method and procedure that will be most welcome, I am

certain. This series is made up of short units. No subject is studied longer than for one quarter at the time. And these quarterly topics are frequently broken up into shorter units of work. There is a better method for homework, and the whole plan seems to live with activity. There are suggested things to do that will make teaching more effective and a new experience for us all.

We should get excited, too, about making some definite plans for the most effective use of these new lessons. First of all, what about equipment? Let us not go on in the same old way doing without needed equipment, but let us launch out to do a real teaching job. There are some books suggested, for instance, that will help us. We shall make up our minds to get a couple of them, at least, for we are anxious to be better teachers than we have ever been.

Perhaps this is the best time for our Sunday school to start building a reference library for the benefit of the teachers. "The Bible Reader's Encyclopedia and Con-

cordance," the "Pocket Bible Handbook" and the "Historical Atlas of the Holy Land" will always be good books and be of help not only for the first quarter's work, but for all the courses coming up in the future. "How the Early Hebrews Lived and Learned" and "Daily Life in Bible Times" will be interesting reading and in addition to that will add so much to our store of knowledge that we will look forward eagerly to next Sunday's teaching session. The very title of "The Use of the Bible with Children" arouses our interest, for it must deal with something so very vital and helpful to us that we can not afford to miss it.

How can we possibly teach without maps and pictures? Frankly, we can not, at least not effectively. Our publication house has just the maps we need so badly. There are, for instance, maps in color entitled "Old Testament Palestine" and "Egypt to Canaan" priced at 75 cents each. Either one of them would do for the first quarter's lessons. The Peerless Sunday school maps also have one entitled "Old Testament Palestine," which is 19 by 27 inches in size and costs only 60 cents.

For this first quarter's work get

the Once Upon a Time Series of pictures. There are two sets: (1) Manners and Customs in Bible Times; (2) Working and Traveling in Bible Times. Each set contains twelve large cards (8½ by 13 inches) and costs only 50 cents. You will be able to get these, too, at our Book Concern.

Bibles and pencils must be provided for each pupil. These are essentials.

Another matter for us to consider has to do with the homework, or more exactly whether or not we shall let the pupils take the books home or keep them right in the Sunday school. The homework in this new series is not preparation for class, but completion of the lesson studied in class. Miss Locker, the author of the first quarter's lessons, suggests that it may be best for the pupils to leave their books at church. Then there will be no problem with books left at home. In that case we will have to copy the homework for them. This is not too difficult a task and has many advantages. We had better decide which method we will follow and all teachers in the department do the same.

Did you ever try to do some real project work in Sunday

school? Well, here is your chance. Suggestions are made for some related activities that will help the boys and girls to learn a great deal more about the subject studied than they will in perhaps any other way. Let us not say, "Oh, we have never done such work before," or, "We can not come early enough

to have a pre-session period." Let us give it a respectable try-out. All the instructions are given in the Teacher's Guide. You will soon discover how interesting it can be.

Now, don't you think we have reasons for being excited about this new material? It will be a real adventure if we make it so.

Away With Bottlenecks

By EDGAR P. EBERT

IN the language of the day a bottleneck is conceived to be a condition which restricts and reduces the efficient flow of things. The thought is that the beginning of an operation is satisfactory at the point of its origin, but that the ample development and completion of the operation is retarded by some obstruction along the way. We associate such stoppages with the lines and lanes of production, transmission, and transportation. The cause of such bottlenecks may be the lack of machines with which to carry on; it may be a shortage of men; or it may be the want of appropriate skill which gives rise to annoying interference and interruptions. Are there any bottlenecks

in the Sunday school generally? Are there any in my Sunday school?

There is no deficiency where the operation, with which the Sunday school is associated, originates. We find the grace of God at the beginning of that line. God's grace is full and free. The grace of God was brought into our world, and within our reach, in the person of our Lord Jesus Christ. He became the perfect Mediator of divine mercy. He did absolutely nothing to thwart its flow. The Word and Sacraments are the divinely given channels provided for the transmission of God's grace; these channels, means of grace, are entirely adequate. It is the purpose of the

Holy Spirit to employ these channels to bring the grace of God into the hearts and lives of individuals. There is no limit to the good intention of the Spirit of grace to convey saving grace to us. Up to this point there is no suggestion of barriers or restrictions.

It is the proper function of the Sunday school to facilitate the flow of saving truth. The Sunday school is identified with the divine line of production and transmission. To justify its existence the Sunday school must aim at the mediation of the good Word. The whole program of the Sunday school must conform to St. Paul's sentence, "So then faith cometh by hearing, and hearing by the word of God," Rom. 10. 17. Another word that the Apostle to the Gentiles wrote may be quoted pertinently here. Paul wrote to the Galatians, "I do not frustrate the grace of God." Gal. 2. 21. Paul refused to hinder the flow of the grace of God; Paul refused to be a bottleneck spiritually.

There are two points where a frustration of the grace of God may occur in the Sunday school. The bottleneck may present itself in the hearer. He may interfere with the realization of the purpose of the Sunday school by infrequent

and irregular attendance, and he may thwart the grace of God by inattention when he attends. There is a third restriction which arises when he does not permit the saving truth which he receives, after a fashion, to find suitable expression in his practical life. This is the interest which our Lord discussed when He spoke the Parable of the Seed and Soil. Matt. 13. 3-9, 18-23. It is deplorable indeed when those who have ears to hear, and the opportunity to hear, refuse to hear as they should. But one feels it is even more deplorable when hearers are present in the Sunday school who have an appetite for the Word of grace, but fail to be satisfied, because the teacher frustrates the grace of God.

There certainly are those who attend our Sunday schools that say in their hearts to their teacher, as the Greeks did to Philip long ago, "Sir, we would see Jesus." John 12. 21. What sentence applies to the teacher who under such circumstances proves to be a bottleneck? The Lord Jesus Himself spoke the hard and harsh sentence which suits such a teacher. He said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18. 6. Away with such bottlenecks!

It is the business of the Sunday school teacher to bring the Word of God and the pupil together in such a way that the latter may learn to know Jesus better and better. This must be the teacher's primary concern. But the accomplishment of this worthy purpose requires of the teacher that he be a skillful interpreter of the Sacred Scriptures. This skill is given to none at the time he is born, nor is it acquired over night. The ability to interpret the Holy Bible is acquired gradually. To be sure, one can not become a competent interpreter of the Scriptures, no matter how much practice he may devote to that end, if he does not open his heart to the guidance and direction of the Holy Spirit. But the enlightenment of the Holy Spirit does not come to those who refuse to exercise themselves in the actual attempt to interpret the Word of God. The readiness to interpret the Bible is an art which, with the assistance of the Holy Spirit, is acquired by practice. The more the teacher grows in this art, the more competent he becomes to teach.

Does this mean that the Sunday school teacher who honestly admits that he has not acquired much skill personally as an interpreter of the Scriptures should quit on that account? The writer does not recommend that. The fact is that the honest Christian who has answered the call to be a Sunday school teacher, although he is not especially skillful as an independent interpreter, can render a fine service by making good use of dependable helps. Let such a teacher rely heavily on reliable Sunday school literature. It is much better for such a teacher to lean on trustworthy instruments which are provided, than to stumble around ineffectually by trusting his own insufficient skill. But such a teacher should make *good* use of good helps. The teacher who supposes that helps are provided to make personal Bible study unnecessary will be and remain a poor stick as a teacher. Helps should be used in such a way that the less skilled interpreter might become more skilled by learning how to interpret from the more skilled. Whatever the status of a teacher may be on that score, it should be the aim of all teachers to become more skillful as interpreters of the Scriptures.

To realize this aim the teacher should know exactly what the aim of right interpretation is. We are not interested here in interpretation in the sense of translating from one language to another, nor in the exposition of dreams. In times of old God gave certain men the ability to interpret dreams into which God had put meaning. But, since God does not give us this power, there would be no point in attempting to say what we might do to acquire it. The Sunday school teacher's proper ambition should be to acquire the skill to do what Jesus did when He opened the Scriptures to the two disciples of Emmaus. Luke 24. 25-32. In this instance, as in many others, Jesus proved to be the perfect interpreter of God's Word.

Jesus said to His disciples, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10. 24-25. It behooves us as Christians to recognize Jesus as our pattern, and to imitate Him in the things that belong to the godly life. We should pray as He prayed; we should serve as He served; we should interpret as He interpreted, in order that we may teach as He taught.

But what did Jesus do when He opened the Scriptures? Jesus always did one thing when He interpreted the Word of God. Philip did the same thing when he approached the Ethiopian, asking him, "Understandest thou what thou readest?" The Ethiopian answered, "How can I, except some man should guide me?" Acts 8. 30-31. Philip proceeded to guide him. But whether it was Jesus, or Philip, or Paul, or Luther, the aim of interpretation was always the same. Genuine interpretation always aims to get the sense out of the text that was originally put into it, and to give that sense to those who will receive it. Every Sunday school teacher should pray and practice to become more skillful in the exercise of this Christian art.

To acquire the interpreter's art the teacher should heed the advice which the Bible itself offers. Paul wrote to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." 1 Tim. 4. 13. All Christians should obey the Lord's imperative, and Christian Sunday school teachers most especially. The Lord said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John

5. 39. The teacher whose ambition runs in the right direction will keep the following word of the Lord in mind: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11. 9. And he will remember that Jesus added this promise, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11. 13. The teacher that heeds the foregoing

advice will rise to the level where it may be said of him, "A good man out of the good treasure of his heart bringeth forth that which is good, . . . for of the abundance of the heart his mouth speaketh." Luke 6. 45. And in such an interpreter and teacher the Lord's command will be fulfilled, "Freely ye have received, freely give." Matt. 10. 8. Teachers who heed admonitions of this sort can not be bottlenecks, but must be liberal transmitters of God's saving truth and grace.

We Go Visiting

By HERMAN G. NELSON

A WARM spirit, a trained personnel and a vital interest. These are the keys to the success of the North Shore Baptist Church Sunday School in Chicago. Here is a Sunday school that could not just have happened. On a visit to it last spring I found organization to the minutest detail and yet each department was permeated with a warm human touch.

North Shore Baptist Sunday School is fortunate in having as its general superintendent James

Lewis Kraft, who was awarded the 1944 Russell Colgate distinguished service citation by the International Council of Religious Education for his outstanding contribution to Christian education. It is also fortunate in having, besides its regular pastor, a minister of education, the Rev. Maurice Jackson. As minister of education, Mr. Jackson is charged with the educational work of the congregation.

"Our success is due to a com-

bination of trained personnel, vital interest and a warm spirit," Mr. Jackson said the Sunday I paid a visit to his church. "My hope and that of the officers is for a well-trained teaching corps plus warm wholesome evangelistic concern for people. I mean a genuine concern and not just of the hand-shaking variety."

Under the guidance of Ottis R. Kurley, who is superintendent of supply teachers, I saw the Sunday school in action. Before meeting Mr. Kurley, I had been greeted outside the door of the church, the same as every one who came, with a handshake, a smile and a pleasant word. Once inside the church, there was one introduction after the other until I found myself in a large room well equipped with maps, visual aids, blackboards and several secretaries. Here the business and professional men's Bible class was just getting off to a start. It was a dynamic class and one sensed that these men enjoyed getting together on a Sunday morning for Bible study much as they got pleasure from attending a weekly Rotary, Kiwanis or Lions club luncheon. The class has an enrollment of 280 and an attendance of nearly 200.

North Shore Sunday School has

grown out of the church building, an adjacent Sunday school addition and is well on the way to overcrowding two adjacent residential buildings acquired and used for Sunday school purposes. One of these buildings housed two large women's Bible classes. The women were as smartly dressed as if they were attending a club function. The larger class, averaging 100 in attendance, is taught by the minister's wife.

A bird's-eye glimpse of the North Shore Sunday School shows an enrollment of 1,300, with an average attendance of over 800. The Sunday I was there the attendance was 876. It has a corps of 85 teachers and officers. Monthly workers' meetings for all teachers and officers are considered indispensable. Pupil absences are discussed, the survey of attendance is analyzed. Cards of absentees are passed out and usually someone volunteers to make a visit to the home. Nobody wants to lose ground at the North Shore Baptist Sunday School.

A weekly comparative sheet of attendance and enrollment is mailed each week to every teacher and worker. It serves as a constant reminder. The teacher is able to make a comparison from it with

attendance at the previous Sunday and also with several previous years. The minister of education writes a personal letter with pointers and ideas every third week to each teacher.

Two contests are held each year, these contests running concurrently during February and two weeks of March. A walnut shield trophy is given to the department with the largest attendance increase over the same period the previous year and a deacon's trophy is awarded the department with the best church attendance at the morning worship, which follows the Sunday school period. Each department competes with its past record in the attendance contest. The gain has to be in attendance and not in enrollment. Church attendance of Sunday school classes varies up to 69 per cent, but the congregation is handicapped because the church is usually overcrowded.

Training classes are held once each year for six weeks. Eighty-three were enrolled in 1944, this representing the number that completed all the work for credit. This was the best record in the denomination.

In the visit I made to the Sunday school classes under Mr. Kur-

ley's guidance I quickly sensed that the Rev. Jackson's philosophy had found root in good soil. I also realized why Mr. Kraft could say with confidence that "our church schools are not failing," why he could say from experience that "these schools have made steady progress and show today a great improvement over the Sunday schools of a quarter century ago," why he could add that "they have better equipment, better teachers and better literature."

Mr. Kraft recognizes that church schools have not grown as rapidly as our population. He also feels that "they have stronger competition than in previous generations" and must "work unitedly and more vigorously to reach the groups which are now untaught, and that parents must be awakened to a sense of the paramount importance of the home and the church working together."

What I saw at North Shore was high-grade teaching. My brief conversations with department heads indicated an alertness and genuine concern for which all Sunday schools should strive in their teaching personnel.

In the nursery room, an attendant was taking care of several infants. Even the tiniest children are

admitted. The nursery was fitted with cribs and playpens.

Evidence that the North Shore Baptist Church attaches much importance to getting the children at an early age is seen in the junior beginners' department for children aged two to four years. They have a well-lighted room, one of the most attractive in the Sunday school. Miss Clara Ives is the dynamic superintendent of this group. She has made it a hobby and in connection with the class has organized a Mothers' Club. It brings 30 or more mothers together for monthly meetings and many parents are won to the church this way. It parallels mothers' clubs in the public schools. Speakers deal with religious education of children and tell mothers how they should teach their children about God and about the proper approaches to teaching Christianity. New members are attracted naturally to the club. One mother tells another about it. Part of the secret is Miss Ives' personality. She makes everybody feel they belong and she keeps them wanting to belong.

The beginners' department for children four and five years has an enrollment of 55 pupils, with nine teachers and two substitutes. They

occupy a bright cheerful room. Here each teacher serves as superintendent in rotation, the purpose being to train every teacher to assume full responsibility for the department. The plan has worked beautifully.

The primary department with 69 pupils is fitted with round tables especially made for this age group. The group includes children of the first, second and third grades, with six or seven to a teacher. Clothes racks were in evidence for youngsters and teachers alike.

The junior department for the fourth, fifth and sixth grades has 82 enrolled, with about 50 attending. They meet together for opening and closing exercises but have separate classrooms. Ten teachers and six officers serve the department.

Five classes represent the intermediate department, embracing junior high school ages. There are two boys' and three girls' classes, each meeting in private rooms. Student participation in prayer and worship is encouraged. About 50 are enrolled.

Special emphasis is placed on the high school department, which has co-ed classes, Earl Gamberg is superintendent and his wife co-super-

intendent. This is in line with a policy followed in other departments, the theory being that a man and wife work best together where they can serve as co-superintendents. When one can not come, the other one takes charge and there is no break in continuity. The high school department has 111 enrolled, with an average attendance of 70. The high school department is admittedly one of the toughest assignments, but those enrolled are inspired to give the same loyalty to their church, Sunday school and class as they do to their respective high schools. They are inspired to tell the world "we do things at North Shore." It is a spirit which boosts the enrollment and keeps the high school youngsters coming.

Two other classes are designated as Challengers, with an enrollment of 70, and Beacons, with 100 enrolled. Because of the war, attendance in these two young peoples' classes has dropped considerably.

The Challengers is a co-ed group of young people in the age range of 18 to 21 years. They are known for their pep and ideas. The Beacons have about 65 of their number in the service. Members of this group are in their twenties, some being single and some married.

Mr. Kurley as superintendent of supply teachers has 20 or more men and women at his beck and call. They are people who are trained to teach but who for one reason or another can not take a regular teaching assignment. They respond, however, to Mr. Kurley's request when teachers report to him they will be absent.

All in all, the North Shore Baptist Church plant is a beehive of activity from 9:30 to 10:30 o'clock Sunday mornings. It is organized activity, every department functioning as a unit and yet each making its contribution to the life of the whole school.

"We face a humanity too precious to neglect.

We know a remedy for the ills of the world too wonderful to withhold.

We have a Christ too glorious to hide.

We have an adventure too thrilling to miss."

GEORGE P. HOWARD.

The Value of a Child

By ALF A. WATTMAN

THE COMMANDOS are a select group of young men in the armed services of our land. They represent the very best that our army can produce. They must be brave. They must be strong. They must be willing to discipline themselves. They must spend months and years in most rigorous training. The army feels that the best training is not too good for them. Their lives are valuable. The enemy is strong and clever. Their task is great.

If this intensive training is necessary for an American commando, how much more necessary is it not that a boy or girl be trained for the battle of life! Here the danger is not that of losing only a physical life, but of losing one's soul. Here the enemy is not the triumvirate: Hitler, Mussolini, and Hirohito, but an even greater enemy, more subtle, more crafty. It is the powerful triune adversary: the devil, the world, and the flesh.

Millions of dollars are spent on the training of the child in order

to instruct him how to read, how to write, how to think and how to meet life. But the greatest training *for* life that can be given a child is that which is received at the feet of Christ.

There is no greater thief than familiarity. Someone has said that if the stars shone only once in a lifetime, every man and woman would stay up all night to gaze at them. But because they shine every night, very few pay any attention to them. The most wonderful thing in this world of ours is a little child. *Every* child is a most wonderful gift of God to this world: the illiterate, black child of Africa; the dirty, tear-streaked yellow child of China; the little red papoose on the American reservation, as well as our own dear white children. But we are so near to the child that familiarity throws a cloak of insignificance about him. Some years ago there was a cartoon entitled: "Hardin County, Kentucky, 1809." This cartoon depicted two men conversing. "Any news down at the village, Early?"

asked the one. "Well—not much. The Squire has gone to Washington to see Madison sworn in as President. What's news out there?" "Nothing! Nothing ever happens out here! Nothing at all, except for a new baby down at Tom Lincoln's cabin!" *Nothing!* Nothing but a little child! But God raised up this child to be one of America's greatest blessings of the last century. Let us, in the light of God's Word, and in the light of what God is able to do through a little child, try to estimate his true value, and know why it is so important to train up a child in the ways of God.

The little child is wonderful because he is the Man of Tomorrow. In a tract, the author of which is unknown, the following is found. "What is a Boy? He is the person who is going to carry on what we have started. He is to sit right where we are sitting, and attend, when we are gone, to those things which we think are so important. He will assume control of our cities, states and nation. He is going to move in and take over our churches, prisons, schools, universities and corporations. Our reputation and our future are in his hands. The fate of the nation and of humanity is in his hands." The

child of today is the adult of tomorrow.

The child is wonderful because he is the Hope of Tomorrow. Right now we are deeply concerned about warfare and the outcome of battles. But when the smoke of battle has cleared away, and when the history of 1944 is written, we may discover that the little boy or girl that was born this year, or the little boy or girl you are teaching in Sunday school, mattered more than all the battles that were fought. For God raised him up just to be His special blessing to the world of tomorrow: to help in binding up the wounds of the world, and to lead this sin-bound, hell-bent world in the ways of God! When God wanted to heal the running sore of the Dark Continent, He sent the baby, David Livingstone, into the Highlands of Scotland. When God wanted to set free a dark people bound fast by the fetters of slavery, He sent a little baby into the hut of the Lincolns in the Kentucky hills. This generation has made a mess of a world that God has intrusted to our care. We have miserably snarled the threads of hope and joy and peace. We have baptized the world in the acid of hate and tears and blood and sweat! Surely

today God is raising up children through whom He may return the world to sanity again.

This child is wonderful because he is of such Priceless Value. Scientists tell us that the little human machine of life and activity is composed of a little bit of calcium, phosphorous, salt, iron, sugar, fat and water. The commercial value of these chemicals would be only a few cents. But the little child is of far more value than that. If a scale could be constructed that could hold this little child on the one side and the whole world, with all its rivers of oil, deposits of gold and silver and gems on the other side, this little child would outbalance it all. For God thought him of enough value that He sent His only begotten Son to die for him. Let us be given grace to re-evaluate the child—and in the light of God's estimate of the child, may we be given strength to handle him as if he were of immense value.

Because this little child is so valuable, he needs the best and most consecrated training that the church, the home and the school has to offer him. The child needs training because he is so helpless. The child needs good training because he is so flexible and so easily bent toward either good or evil. The child needs Christian training because he has a long life ahead of him, a life filled with dangers and perils. Human help is good, but not good enough. The highest help and most genuine training that this wonderful child can receive is found at the feet of the Lord Jesus Christ, the Lover of Little Children. The life of this child is not to be limited by the span of three-score and ten years of earthly existence, but he is made for eternity. He is to live forever and forever.

What a privilege, yet what a tremendous responsibility, to be the instructor of such a child!

"Only as we share the silence of the mountains and the sea, can they share with us their beauty and their might. Only to those who have learned to listen to silence can life whisper her inmost secret. It is a language of God, and he who has not learned to hear it can never speak a great word."

JOHN KNOX.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Proposed School for Missionaries. The establishment of a joint Lutheran mission school for the training of missionaries was recommended at the annual meeting in Columbus, Ohio, of the Lutheran Foreign Mission Conference of America. The matter has been referred to the mission boards of the respective synods. The Augustana Synod is a member of the conference. Hitherto our American Lutheran missionaries have attended nondenominational or interdenominational schools to receive their specialized training for foreign work.

* * *

Religious High Schools. The Missouri Synod, which has a very extensive system of church schools covering the first nine grades, is trying to encourage the congregations in the larger centers of population to establish more church high schools. So far it has only eight schools of this type, one of them being still incomplete. By contrast it is pointed out that the

Catholics have 90 high schools in the Chicago area alone.

* * *

Toward a Lutheran Philosophy of Education. Under the foregoing caption Prof. Ove S. Olson, writing in a recent issue of the *Augustana Quarterly*, makes an effort to discover and to put into the form of theses what the leaders in education in the various Lutheran synodical groups are expressing as their convictions in regard to the education of their youth.

The article covers in the main the results obtained through the sending out of a questionnaire to twenty-three educational leaders and thinkers in the Lutheran Missouri Synod, and it throws much light on the educational philosophy of that synod and "constitutes a beginning of what" Dr. Olson hopes "will lead to exhaustive studies in the field for all branches of the Lutheran Church."

The questionnaire covered the objectives and curricula of the

elementary and secondary schools and the college, the comparison of public and Lutheran schools, possible substitutes for existing Lutheran elementary and secondary schools, government relationship to those schools, the relation of science to religion in those schools, and the problems of standardized tests and marks in Lutheran schools. The answers received to the questions in these eight major categories have been combined and summarized for the benefit of teachers and others interested. Dr. Olson is at present teaching at the University of Colorado, Boulder, Colo.

* * *

Vacation Bible School Planning.

The Commission on Parish Education of the Augustana Synod Churches of the Chicago area are in the habit of holding meetings on Sunday afternoons in May each year "for those who are planning to teach Daily Vacation Bible School during the summer, the purpose being to provide opportunity for the discussion of mutual problems and possible standardization of courses. These meetings have proved fruitful. With the introduction of the new intersynodical textbooks, the Board of Parish Education of the Augustana

Synod hopes to organize coaching congresses for teachers throughout the Synod, with a view to familiarizing the teachers with the new materials, so that they may introduce them as effectively as possible."—From the Report of the President of the Illinois Conference.

* * *

New College Course Planning.

Augustana College and Theological Seminary is at this writing sending out an announcement of its new plans to meet the peculiar needs of the war and postwar periods. It is more than ever necessary that at this time the church colleges should be strengthened and fortified for the tasks before them.

* * *

Special Children's Day Prayers.

It was suggested by the Federal Council of Churches that beginning on Children's Day of this year special prayers should be offered for the children of the world, a suggestion which was approved by many, who then remembered the special tragic plight of the children, especially those in countries close to the fighting fronts. In wartime children are often the greatest sufferers: when close to the war, in body and mind, and everywhere in the countries at war, suf-

ferers in character, which is even more serious. The churches are urged to continue on all appropriate occasions to give special thought and prayer to the children of the world.

* * *

The National Parent-Teacher Congress, held recently in New York City, stressed the spiritual

education of youth. It called special attention to the "essential human need" for an active spiritual faith and urged "that parents provide in the home the foundation of spiritual life, with the school stressing those moral and ethical principles which are the common heritage of all religious groups."

Convincingness in Teaching

By HENRY H. GRAHAM

PROPER approach to the many problems confronting modern youth is of the utmost importance. This is especially true in dealing with such vices as drinking, smoking and narcotics and with Sunday recreations that keep the pupil away from Sunday school, church and young people's meetings.

Some teachers make the mistake of roughly upbraiding the student who stays away from religious worship in order to engage in such pastimes as hunting, fishing, golf and tennis. Such a practice usually gets exactly nowhere, accomplishing nothing. While a few tough-skinned individuals may be spurred along the desired lines by censure, the majority resent it and it defeats the very purpose it has in

view. It should be remembered that religious worship is not compulsory. Hence, kid-glove treatment is preferred.

One way to induce regular attendance on the part of those who may be inclined to stray is to make the class periods so interesting that they would rather be present than absent. A few moments of open discussion of general subjects outside the scope of the lesson helps to provide needed interest. Some boys and girls do not study their lessons in advance as they should. Unprepared as they are, such persons are apt to pay scant attention. But by holding informal discussions each Sunday, even if only for a brief period, they may be kept in the fold and they will

gradually develop the habit of preparing their charted lessons.

Another plan is to have the more faithful members arrange to go to Sunday school with the wayward individuals, making plans in advance to do so. Such comradeship and thoughtfulness works wonders in keeping class membership up to par. The greater the comradeship existing between class members the more likely the various boys or girls are to stick together. I personally know of several boys who have kept others coming by calling for them in their cars. One teacher of my acquaintance does this whenever certain members show an inclination to backslide. Modern outside diversions are so attractive and the leisure time of so many pupils is so limited that the teacher and class members must do everything possible to maintain allegiance. Once the boys and girls get the Sunday school habit, however, they seldom miss. It is those newly-enrolled who must receive the greatest attention.

Every teacher loathes drinking, smoking and indulgence in narcotics. But there is a right and wrong way to present information about these vices. Obvious preaching does little good. Youngsters detest sentimental "deathbed" ser-

mons that point out recognized evils. Such an approach is definitely old-fashioned and passé. Boys and girls feel that it is unmanly and unwomanly to be sentimental over such things. They regard it as a sign of weakness.

One teacher whom I know has been remarkably successful in steering his pupils away from vice by telling stories—gripping ones taken from real life and showing the awful results of sin. Instead of becoming melodramatic and lachrymose he uses terse, red-blooded English that all youths admire. They hang on every word. Where possible he injects humor into his anecdotes, not to such an extent, however, that the point is missed. He avoids all hints of priggishness, knowing that boys loathe it. Many of the old-time novels had such prigs for heroes that even thoroughly respectable readers found themselves developing an admiration for the villain, black-hearted though he was painted. "Goody-goody" stories simply do not go over, whether spoken or written. And excellent though they may be from a moral standpoint, youngsters will not listen to them or believe in them; thus, the whole effect is lost.

Teachers crusading in class against recognized vices should be careful to have their statements in accord with scientific facts. Boys and girls today are well-educated and pretty wise. They are omnivorous readers along many lines. Large numbers of them are quite conversant with science and medical terminology. The teacher who unwittingly presents faulty, inaccurate or exaggerated data is certain to be caught sooner or later. And when he is caught without proof for his statements his prestige takes a big drop. He loses the confidence of his pupils. Once lost, confidence is difficult to regain. Many of the old-time books on different vices are ludicrous in the light of modern knowledge. Quoting from them or taking facts from them is dangerous. The most recent volumes written by ministers, Christian physicians and other experts should be used as sources of information.

Rather than lecture on the harm of strong drink, tobacco and narcotics, the teacher should open the subject and get the students to talking about it in class. Many points will be brought out and the effects will be more lasting than if the instructor does all the talking. If well fortified with information

on the subject the teacher can quickly correct erroneous impressions that the students may have picked up. Quotations from famous men and women who have succeeded in life through adoption of right living habits are big helps in convincing young listeners. Youth will listen with bated breath to success stories because they hope to be successes themselves some day. If good living habits helped others to succeed, they reason, they, too, will continue to adopt them.

Youngsters react more favorably to stories of wasted lives as a result of bad habits than to cut and dried expository preachments or sentimental stories which may not convince them. They are visibly moved by actual case histories of men and women who sinned and paid for it.

Gospel for Tanganyika

"The American Bible Society is printing the Gospel by John in the Ilamba (Iramba) language of Tanganyika, East Africa, where the Augustana Synod is working.

This is highly subsidized, enabling us to sell to the African Christians at a greatly reduced price."—GEO. N. ANDERSON.

Tommie Loves Pets

By TRELLA DICK

MRS. JEFFRIES called from the window as her friend Mrs. Clayton honked at the curb.

"Be with you in a minute."

"Sometimes," she said, as she climbed into the car a bit later, "I wish Tommie wasn't quite so fond of pets. I did this morning, for instance. I never have any too much time on Surgical Dressing mornings. I went down to the basement and found the guinea pigs without food, and Scamp's water dish empty. Just little things but they take time when I'm in a hurry. Oh, that reminds me." She opened her purse. "I must put fish moss down on my list. We're entirely out."

"Do the fish belong to Tommie, too?" asked Mrs. Clayton.

"Yes. That boy loves live things—has them all over the place! He has an unusually fine canary. Oh, oh, I almost forgot the cuttle-bone!"

She added that to her list, then said, "Ted doesn't care for pets so

much, does he? Has he any besides that adorable little Scottie?"

"No," Mrs. Clayton said, "that is all he has, but it isn't because he doesn't want more. We never go near a pet shop, but he sees half-a-dozen things he's just 'wild' to have—everything from turtles to lovebirds."

"Well, don't you think pets are good for children?" asked Mrs. Jeffries. "They can learn so much through caring for them."

"Yes—if they care for them," the other woman answered. "Otherwise I think pets do more harm than good. When Ted learns really to take care of Sandy—feed him, water him, bathe him—then we'll consider another pet. He's getting quite dependable, I'm proud to say. He buys Sandy's food, too, out of his allowance."

"Don't you think you're being a bit exacting with Ted?" asked Mrs. Jeffries. "After all, he's only ten years old."

"If he's old enough to have pets,

he's old enough to care for them," Mrs. Clayton said, firmly. "His father and I feel that it isn't good for his development to allow him to have whatever pet strikes his fancy, and then leave it for me to take care of. We feel that he should realize that pets cost their owners effort, time and money. When he is willing to expend all three for a certain pet he will deserve to have it, and we shall be glad to encourage him."

"You have certainly made quite a study of the subject," said Mrs. Jeffries. "I always took Tommie's pets more or less for granted."

"We try to make a careful study of everything with which Ted is going to be intimately associated," answered Mrs. Clayton. She spoke earnestly and there was no assumption of superiority in her tone. "We feel that all his associations and contacts at this formative period are developing habits which will stay with him through life—and we want them to be good ones."

Mrs. Jeffries was thoughtfully silent. Wasn't Mrs. Clayton making mountains out of molehills? Take this matter of pets, for instance—children needed live things to love. It taught them—but just what had Tommie learned from

his pets? She faced the question honestly. He loved Scamp, of course, but he never did anything for him, unless told to. He had lost interest in the guinea pigs almost as soon as he had them, and the goldfish, too. And if she herself did not look after the canary, it went untended and hungry.

What had Tommie really learned from having pets? Selfishness and irresponsibility, there was no getting around it.

"It's my fault," she said, "and I'll have to change his ways—it won't be easy, with the start in carelessness he's developed, and the number of pets he has." She set her lips firmly, and marked out "fish moss" and "cuttlebone" from her list.

In answer to her friend's questioning look she said, "From now on Tommie's going to furnish at least the effort and time for his pets. I'll let him go out and buy these two little items to start with. The expense problem must be solved later; he has so many little creatures to care for. I shall hope that in time, like Ted, he will be quite willing to share his spending money with his pets. He and I will have a talk."

"Closing the Back Door"

From page 2

rest. In a school which may not be too carefully organized and graded it is entirely possible for a pupil to be misplaced and get into a group where he does not belong. Whether the group is too advanced for the pupil or the pupil too advanced for the group makes little difference. In either case he will quickly lose interest.

It is evident, then, that one thing we can do to close the back door of our schools is to make sure that the pupil is in a congenial group and one which, as closely as possible, fits his mental abilities and spiritual experience. Interest will be kept alive by having good teaching material. While *The Word of Life Series* was a Sunday school course of much merit, we recognize that much water has gone over the dam in the rapidly moving stream of educational procedures. The new *Christian Growth Series*, with its strong eye-appeal and stimulating content, provides the teacher with the necessary material for vital teaching.

It has been asserted that more children quit Sunday school because of poor teaching than for any other single reason. This may

or may not be true. But the fact that the assertion could be made serves as a challenge to every teacher to make sure that her hour with the class has served to convey to the pupil the feeling that this thing we call the Christian life is the most dynamic, the most vital, the most important thing in the world. When the teacher feels this, then teaching becomes something far different from a mere reading through the lesson with the class. It becomes something which she takes out of her experience of the Christian gospel and uses in an attempt to stimulate Christian living in her pupils. Such class hours are not a matter of admonitions which fall flat, but the sharing of a great experience. This kind of teaching will help close the back door.

There is also the element of personal interest which should never be overlooked. In prison a man is No. 00000, but in Sunday school the child is a person. He has his joys and sorrows, his likes and dislikes, his wants and his satisfactions. These can best be met by the teacher who takes a personal interest in each member of the class. Such seemingly little things as recognizing them on the street, remembering their birthdays or

graduations, sending a card when they are ill mean so much to the child. The teacher who combines a personal interest with stimulating teaching will pretty well close the back door as far as her class is concerned.

One might mention another factor which can best be termed an *esprit de corps*. This usually involves the whole school. Some schools have it; others do not. Some Sunday schools exist because the church feels that it ought to have a school; others exist because members of the congregation together with the entire school personnel feel that it is a great thing and they want to have a part in it. When the school has succeeded in creating this spirit so that the boy will hold his head up high and say, "I'm proud to go to —— Sunday school," the back door will be virtually shut.

There are certain little things which the administrative department of the school can do and which will help. One of these is to report to some responsible person (the superintendent, church visitor or pastor, depending on what the local set-up may be) as soon as a pupil has been absent two or three Sundays. This gives an opportunity to follow this pupil

with correspondence and a personal call, if need be, to discover the reason for his absence. If it is a matter of lack of interest, then personal contact on the part of fellow pupils, teacher, and pastor are of inestimable value in keeping him from slipping out through the back door.

There is another aspect of this problem which becomes the particular responsibility of the church council and the pastor. It has been said that seventy-eight per cent of the pupil loss in our church schools comes from non-member homes. It is evident to everyone familiar with work in the church that one can exert the greatest influence on the child when the entire family is a part of the Christian fellowship of the church. One of the best ways we have of guaranteeing that the children will continue to be a part of our church school is to make sure that mother and dad share in the privileges and responsibilities of membership in that congregation.

Every pupil in our schools is a responsibility resting on our souls. They are the lambs in the flock of the Great Shepherd. We are answerable before Him for what happens to them. They are our concern. We have mentioned main-

ly the things which are related to techniques and methods. To this must be added one thing more—prayer. Jesus, in His great prayer, said of His disciples, “I pray for them.” We dare not do less for those whom God has placed in our charge. Methods have their rightful place, but unaccompanied by prayer will do little in accomplishing their purpose. Neither will prayer alone gain the end we seek. What will probably happen is that

in our very praying God will put a new dynamic into our techniques and we will become the means through which our own prayer will be answered. When a person is sufficiently interested to pray for a child in the school, he is apt to leave no stone unturned in an effort to keep that child within the influence of the church. When we pray God is apt to answer our prayer by using us as the very means of closing that back door.



BOOKS



Learning in the Nursery Class, by Eva B. McCallum. Bethany Press. 256 pages. \$1.50.

Accompanying this guide for the teacher of a nursery class there are pictures to be used in class, a set of leaflets for the little tots to take home, and a 16-page booklet of suggestions for parents.

The course contains plans for 52 sessions. These have been prepared with much thought of the interests, abilities and daily experiences of children two and three years of age. The course as a whole is excellent; the art work could have been much better.

A Preface to Bible Study, by Alan Richardson. Westminster Press. 128 pages. \$1.00.

This is a thought-provoking book for mature readers. Its purpose is to help those who “genuinely desire to read the Bible, but are puzzled about how to approach it . . . to show how the Bible supplies the only answer which can completely satisfy a man when he stands face to face with the question about his destiny, about his responsibility before God and about the living of his life here and now.”

Convinced that the Bible is the

channel of God's self-communication with men and that it therefore possesses a value that no other book could ever have, the author endeavors to help the reader appreciate its purpose. To the literalist Canon Richardson's interpretation will seem radical and at times perhaps irreverent. To many others, especially those who have the background of modern science, the book will serve as a valuable help in the appreciation of "the swaddling clothes" in which Christ is found.

Old Testament Bible Lessons for the Home, by Margaret Dager Lomas. Westminster Press. 220 pages. \$1.25.

Almost any home having children and young folk can use this book to advantage. Its purpose is to bring the use of the Bible back into the home. Its plan calls for having some member of the family of confirmation age or above to read the lesson before it is used by the family and plan to be the teacher for the day. Every member takes part in the lesson, which contains materials and suggestions of interest to all ages, and which reviews in an inviting way the main facts of an Old Testament Bible story. Stories from life, espe-

cially the world of nature, child life, and foreign missions, are woven in as interesting and very useful supplementary material.

The Bible in the Building of Life, by Mildred A. Magnuson. Paul Vieth, Editor. Abingdon-Cokesbury. 245 pages. \$1.50. Pupil's Books, Part I and Part II, 48 pages each; price 25 cents each.

This is attractive course material especially prepared for upper elementary grades in weekday and vacation church schools. The author has undertaken to cover the main facts of Bible history and at the same time help the pupils to apply the teachings of the Bible to present day living. The information is presented in a manner that is interesting and readily related to the learner's life. The assignments in the pupil's book include sentence-completion, multiple-choice, matching of sentences, true-false, as well as free answers.

"Opening the Door for God," a Manual for Parents, by Herman J. Sweet. Westminster Press, 1944. \$1.00.

In the first chapter of this excellent manual, Dr. Sweet says that "parents would gladly guide their children in religious growth

if they knew how. This book seeks to offer to parents guidance and inspiration in the religious nurture of their children. It is not a book of rules or of set patterns; it attempts to get at underlying principles. Basic in this approach are two propositions: First, religion is caught as well as taught—interwoven in the fabric of everyday living. Secondly, religion must also be made explicit; it must be taught.”

The manual emphasizes the importance of parents' own faith and life. There are many practical suggestions in the nine chapters, 153 pages. These deal with the way in which parents, in relation to church and home, may guide their children into Christian faith and life and a knowledge of God our Father, Jesus Christ our Saviour, and the Bible as the revelation of God.

The chapters, *Opening the Door, Parent and Child, Our Father who art in Heaven, I came that They May Have Life, Lamp of Our Feet, The Meaning and Prac-*

tice of Prayer, Religious Practice in the Home, The Family and the Church, Christian Beliefs and Child Training, are followed by an unusually comprehensive *bibliography*.

Such statements as the following will serve to challenge every Christian parent to read and re-read this valuable text:

“Let’s quit worrying about ‘storing’ the child mind with the Bible, and put our effort on getting the Bible into his experience. Then nothing can take it away from him.”

“Prayer and the conditions that make it possible tend to lift family life to higher levels . . .”, “Prayer brings God into the Family.”

“One of the present-day mistakes is that the Sunday school is chiefly for children and that adults do not need to study. The business of living as Christians demands lifelong study and growth.”

“Another fallacy is the belief that children can not profitably worship with adults.”

RUBY PATTON NORDGREN.